

Homilia

Sanctiss. Domini nostri

Clementis XI.

PONT. MAX.

HABITA

in Die Natali CHRISTI
Domini

Inter Missarum Solemnia

in BASILICA Principis
Apostolorum

ANNO MDCCII.

Florentiæ, MDCCIII.

typis Regiæ Celsitudinis apud
Petrum Antonium Brigonci.

Superiorum Permissu.

HOMILY

Spoken by his Holiness

P O P E

Clement XI.

Festival of the Nativity of
our Lord Jesus Christ

JESUS CHRIST

At the Solemnity of
M A S S A in the Cathedral
Church of St. Peter, in the
Year 1702.

FLORENCE,

Printed at the Great Duke's Print-
ing House, by A. Brigonci, 1703.

Published with Authority.

YIMMOI

O





O X præ-
cessit, Dies
appropin-
quavit :

dies redemptionis
novæ, reparationis
antiquæ, felicitatis
æternæ; in quo
scilicet fecit Domi-
nus novum super
terram, nostræque
memor infirmita-
tis, de summa pa-
ternæ claritatis al-
titudine descen-
dens, terrena visi-
tare non est dedig-
natus, & amissam
mortalibus lucem
fulgidâ adventus
sui coruscatione
restituit. Venit
desideratus cun-
ctis gentibus; à Li-
bano



HE Night
is past,
the Day is
come; the

Day of the New Re-
demption, of the An-
cient Restauration, of
Eternal Happiness;
the Day wherein the
Lord wrought a new
thing in the Earth;
and merciful of our In-
firmities, descending
from the height of his
Father's Glory, did not
disdain to visit the
Earth; and by the shin-
ing Brightness of his
coming to restore to
Mankind the Light
which they had lost.
The Desire of all Na-
tions is come; he is
come from Mount Li-
banon,

bano venit; à regalibus sedibus venit: aperta est terra, & germinavit Salvatorem. Omnis jam veteris prævaricationis solutus est metus, quem dæmonis dudum fraudibus circumventa incurerat humana fragilitas. Redit in honorem suum ab antiquis contagiis purgata natura; redit in innocentiam iniquitas, in novitatem vetustas; Deos quippe facturus, qui homines erant, homo factus est, qui Deus erat: nec amittens quod erat

banon; from his Royal Mansions he is come: The Earth is opened, and has brought forth a Saviour. Now is the Fear of the Old Transgression removed, which Humane Frailty, circumvented by the Frauds of the Devil, had incurred. Nature purged from the ancient Contagion is returned to its proper Dignity; Iniquity is returned to Innocence; and what was Old is become New: For he who was to make them Gods who were but Men, was made MAN, tho' he was (truly) GOD; and without losing what he was, vouchsafed himself

erat, fieri voluit
ipse quod fecerat.
Fecerat Deus ho-
minem in exordio
temporis ad imagi-
nem, & similitudi-
nem suam: factus
est Deus homo in
plenitudine tem-
poris ad imaginem,
& similitudinem
nostram. Primus
homo de Terrâ ter-
renus, secundus
homo de Cœlo
cœlestis. Ille præ-
cepta Dei negli-
gens, peccati in-
duxit damnatio-
nem: hic factus
sub lege reddidit
iustitiæ liberta-
tem. Ille cùm esset
homo, Deus esse
voluit,

*self to become what he
had made. In the Be-
ginning of Time God
made Man after his
own Image and
Likeness: In the ful-
ness of Time God
was made Man in our
Image and Likeness.
The first Man was
of the Earth Earth-
ly; the second Man
is from Heaven
Heavenly. The one by
transgressing the Com-
mandments of God, in-
troduc'd the Condem-
nation of Sin: the o-
ther being made under
the Law, restor'd the
Freedom of Righteous-
ness. The one, when he
was but a Man, aspir'd
to be a God, and so pe-
rished.*

voluit, ut periret: hic, cum esset Deus, homo esse voluit ut, quod perierat, vivificaret. Ita sane, qui ante tempora erat unicus Patri, unicus in tempore natus est Matri. Immortalis cum Patre, mortalis ex Matre. De Patre principium vitæ, de Matre finis mortis. Post Matrem de Matre factus; ante Matrem de Patre non factus: sine quo Pater nunquam fuit, sine quo Mater nunquam fuisset. Mirabilis quidem potentia,

risbed: the other, being God, condescended to become Man, that he might revive that which had been destroyed. Thus truly, he who before Time was the only begotten of the Father, in Time the only born of the Mother: Immortal with the Father, Mortal by the Mother: By the Father, the Beginning of Life, and by the Mother, the End of Death: After his Mother made of his Mother; before his Mother of his Father (but) not made without whom, the Father never was, and without whom, the Mother never could have been

tentia, sed planè
mirabilior miseri-
cordia, quod Ille,
qui sic nasci po-
tuit, sic nasci vo-
luerit. Voluit
sic nasci Deus,
Venerabiles Fra-
tres, Dilecti Filii,
antiquæ superbiæ
vulnera insuetæ
humilitatis reme-
dio curaturus: eo
proinde tempore
inter homines ad-
scribendus, quo
gentium Impera-
trix Roma humani
generis capita sin-
gula, ad superbam
imperii gloriam,
iusserat recenferi.
Virgineo penden-
tem ex ubere na-
tum

*been. O amazing Power,
but more amazing Mer-
cy, that he who could
indeed be born thus,
should condescend to be
born after such a man-
ner. God was pleas'd,
my Reverend Brethren,
and Beloved Sons, thus
to be born, that he
might, by the Antidote
of such unusual Hu-
mility, expel the Poy-
son with which Pride
of old had infected us.
He was pleas'd to be
numbered among Men,
even at that time when
Rome Pagan, for
the exalting of the
Pride and Glory of her
Empire, had command-
ed all the World to be
taxed. The first Visi-
ters*

tum Dominum
primi omnium pau-
peres gregum cu-
stodes, monenti-
bus Angelis, inve-
nere; ea nimirum,
quæ à sapientibus,
& prudentibus ab-
fconderat Altif-
simus, parvulis re-
velavit, voluitque
nativitatis suæ te-
stes esse Pastores,
qui Discipulos ex-
cepturus erat Pis-
catores. Cœlestem
infantem vilibus
involutum pannis,
gelidâ nocte hy-
berna frigora ge-
minante, agrestes
paleæ, aspera gra-
mina circumdant.
Divinam Genetri-
cem,

*ters of the Celestial
Babe, yet hanging on the
Virgin's Breast, were
(poor) Shepherds keep-
ing their Flocks by
Night, to whom the
Angels had given No-
tice of his Birth. Thus
did the most High re-
veal to Babes, what he
had hid from the Wise
and Prudent; and was
pleas'd to make choice
of Shepherds to be
Witnesses of his Birth,
who was afterwards to
take Fishermen to be
his Disciples. The Ce-
lestial Babe in a cold,
frosty, Winter's Night
was wraped up in
Swadling Cloths of the
coursest make, and laia
on nothing but bare
Straw*

cem, cui locus in
diversorio non fu-
erat, antrum exci-
pit suburbanum.
Inops mater, inops
filius, inops tugu-
rium. Mater in
foeno, Filius in
præsepio. Hoc e-
legit Mundi Fa-
bricator hospi-
tium: has habuit
delicias sacræ Vir-
ginis puerperium.
O inanem homi-
num fastum nas-
centis inter mor-
tales Dei humili-
tate depressum!
O fallaces divi-
tias Christi pau-
pertate damna-
tas! O fluxas
Mundi voluptates
Re-

*Straw and rough Hay.
The Divine Mother, for
whom there was no place
in the Inn, took up her
Lodgings in a Stable.
A Poor Mother; a Poor
Son; a Poor Cottage; The
Mother in the Straw;
the Son in the Manger.
This was the Lodging
which the Creator of the
World did chuse; and
these were the Delights
that attended the
Child-Birth of the holy
Virgin. Oh vain Pride
of Man thus depressed
by the Humility of God,
born among Mortals!
Oh Deceitful Riches,
condemned by the Po-
verty of Christ! Oh
the fleeting Nature of
Worldly Pleasures, o-
C ver-*

Redemptoris nostri cunabulis sub-
verfas! Addiscamus, Dilectissimi,
nova hæc erudien-
tis nos sapientiæ
documenta à non-
dum loquente Ma-
gistro. Falsò Chri-
stiani dicimur, si
Christi imitatores
non sumus. At-
tendamus ad pe-
tram, unde excisi
fuimus, & ad ca-
vernâ laci, de qua
præcisi fuimus;
Amemus Filii, quæ
Pater amavit: Se-
quamur Servi vi-
am, quam secutus
est Dominus. Dix-
imus nuper cum
Apostolo: Primus
homo

verwhelmed by the Cra-
dle of our Redeemer.
Let us then, my Beloved,
learn these New Les-
sons of Wisdom for our
Instruction from a Ma-
ster who could not yet
speak. In vain do we
call our selves Christi-
ans, if we are not Imi-
tators of Christ. Let us
look then to the Rock
from whence we were
hewn, and to the Pit
from whence we were ta-
ken; Let us the Sons,
love those things which
the Father has loved:
Let us who are Servants
tread in the same
Steps which our Great
Master has set us. We
with the Apostle said
before, that the first
Man

homo de Terrâ
terrenus, secun-
dus homo de Cœ-
lo cœleſtis: Ad-
dimus nunc cum
eodem Apoſtolo:
Sicut portavimus
imaginem terre-
ni, portemus & i-
maginem cœleſtis.
Abjiciamus opera
tenebrarum, quas
filius Dei venit
dissolvere: indu-
amur arma lucis,
quam oriens æter-
nus Sol de Cœlo
portavit; ut ita
regenerationis no-
stræ respondentes
dignitati, ac, sicut
in die, honestè am-
bulantes, auxilian-
te Domino, & per-

Man is of the Earth
Earthly, the second
Man is from Hea-
ven Heavenly; and
here with the same
Apostle we add, As
we have born the
Image of the
Earthly, let us also
bear the Image of
the Heavenly: Let
us cast away the
Works of Dark-
ness, *which the Son of*
God came to free us
from; and let us put
on the Armour of
Light, *which the Eter-*
nal Sun of Righteous-
ness has at his arising
brought down from
Heaven; that so bring-
ing forth Fruits suit-
able to the Dignity of

ducente nos ad
promissiones suas,
Salvatorem Mun-
di, quem hodie
in nostrâ carne
nascentem adora-
mus in Terris,
perpetuo in sua
majestate regnan-
tem videre mere-
amur in Cœlis.

*our Regeneration, and
walking honestly
as in the Day, we
may, by the Assistance of
God, be conducted at
last to the Enjoyment
of his Promises, and be
Worthy to all Eternity
of seeing the Saviour of the
World reigning in his Majesty,
as we now here on Earth a-
dore his INCARNATION.*

F I N I S.

A D V E R T I S E M E N T.

THIS *Homily* being something extraordinary, it was thought
fit to Publish it not only in *Latin*, but also in *English*. The
Original is said to be Pure and Elegant; but whether the Version
be so, the Translator leaves the World to judge.

[illegible]